

T H E
B I R T H, L I F E, and D E A T H,
O F
J U D A S I S C A R I O T.

Who, for Thirty Peices of Silver, sold and betrayed
his LORD and MASTER,

J E S U S C H R I S T.

(TO WHICH IS ADDED,)

A Short Relation of Our SAVIOUR's Sufferings.

Also, the LIFE, and miserable DEATH, of
P O N T I O U S P I L A T E,

Who Condemned the Lord of Life to Death.

Being collected from the Writings of Josephus, and
other Ancient Historians.

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THE
HISTORICAL AND

ROMAN ESCORT

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To the **R E A D E R.**

WHAT here is writ pathetically shews,
Young Judas's strange and most stupendious Birth,
Tells his Parents Sorrows, Grief, and Woes,
For that, they knew his sad untimely Death:
With Projects vain they strove t' anticipate,
The thing that was decreed, certain Fate.

Inclos'd in wood, amidst impetuous Waves,
Where roaring billows rapidly do run,
Where many Thousands find untimely Graves,
There was the Infant left to be undone:

A Royal King by chance the Child did find,
Who prov'd a Father generous and kind,

But when at Age, the Kings dear Son he kill'd,
And then escaped to this Land unknown,
Where by his Hands his Father's Blood was
spill'd,

And wed his Mother when the crime he'd done,
Then turn'd Disciple but he after this,
Betray'd his blest Redeemer with a Kiss.

He is the Argument of what I write,
Concluding with the Manner of his End,
The various Grievs and Passions I indite,
Of Christ who proves our best and dearest friend:
May no such Judas ever interpose,
To sell, as he has sold, the Church, his Spouse?

(4)

The HISTORY of
JUDAS ISCARIOT.

C H A P. I. Of his Parents,

THE Father of Judas was one Maccabens, a worthy Merchant, being of the tribe of Issachar, who was betrothed to one Bernice, a beautiful and rich maiden, living at Herapolis: after the nuptials was solemnized, after the Jewish custom, he brought his spouse home to Joppa, his own habitation, where they lived very happily together, and she soon after conceived: but one night she dreamed, that the child she then went with, should be that perfidious wretch, who, according to the several prophecies of the prophets, should betray the blessed Lord and Saviour of the world. This frightful dream so disturbed her, that she was very restless, and awakened her husband in great agony: and he being much troubled thereat, asked her the reason of that perturbation of mind which he found her in? she, weeping bitterly, replied, "that in a dream it was revealed to her, that the child now in her womb, should bring upon their happy state a great deal of trouble, in that he should be the person who was to fulfil the predictions of the prophets, by betraying the Lord of life and glory, for which treacherous deed a most heavy judgement would fall upon him." At this narration the father was much troubled, and after long consultation, in so great an exigency, they concluded to destroy the child as soon as it was born, to prevent so great a calamity falling upon them.

C H A P T E R II.

The Birth of Judas.

NOW when Bernice's full time was come that she should be delivered, she brought forth a son,

(which was two years before the birth of our Saviour, and according to Birchlet's computations in the year of the world 1769) the child was very beautiful, and of a lively aspect, and by it's comely features so won the parents hearts, that they in a great measure repented of their tragical purpose; however to avert the heavy judgement that hung over it's head, in case it should live to grow up, and betray the Saviour of the world, as it was ominously presaged to it's mother, they resolved to adhere to their first, though inhuman resolution; whereupon a box was provided for that purpose, and as they were putting it in, it's innocent smiles drew tears from them both, who, after kissing it, nailed up the box, and by a faithful servant, whom they could trust, had it conveyed to a river and thrown in.

Now, to conceal the intended murder, the parents after circumcision, pretended they had sent it to a nurse afar off, and about a month or two after gave out it was dead, and seemingly shewed great grief for the loss of the infant, which so blinded the eyes of their friends and relations, that no farther enquiry was made about it; for they being married, and in a flourishing situation in life, able to maintain children, without other circumstances, they could not suppose otherwise than as they had reported.

However, the eternal decree of the most High, cannot be frustrated, their intent to destroy the infant could not avert the purpose; for though the parents of Judas thought he had been drowned, yet it happened otherwise, for one Valerius, a Roman counsellor, and king of the Island of Iscariot, having built a large and spacious house on a mountain, near the banks of the river into which Judas had been put, spied the chest floating upon the water, and supposing some ship had been cast away, he sent out a boat to take it up.

No sooner was it brought to him and opened, but to their great surprize they found an infant wrapped in soft linnen, the chest being lined with oil cloth, and on his breast was written, Judas is my name, to which the

king added, Iscariot, the name of the Island whereon he was saved; but from whence he came, or to whom he belonged, not the least mention was made of it: however a nurse was provided, and strict charge given to be very tender over him.

In due time the child grew strong and healthy, and being of a beautiful countenance, it rejoiced the king's heart so much, that at five years of age, he took him home, provided the best instructors for him, and treated him in every respect as if he had been his own son, and indeed his winning behaviour and pleasing countenance gained him the respect and esteem of every one.

C H A P T E R III.

The Education and preferment of Judas, and how unfortunately he killed the King's son.

JUDAS being put to school, his inclination to learning induced the prince to spare no cost in his education; he was well skilled in different languages, as well as philosophy and the mathemeticks; and having finished his juvenile studies the king made him a companion of his own son; and as soon as he arrived at years of discretion, made him one of his counsel, and at length he became his chief favourite; he advanced him to the greatest places of honour and profit, in which he became vastly rich, and by his obliging conversation and genteel deportment, gained the hearts of all; and having great influence over Valerius, he gained much honour with the people, by soliciting him in the affairs, in which he was always successful.

Though Judas was now about twenty years of age; he knew nothing of his origin, or where he was born, nor how Valerius came to be his foster-father, yet he was very dutiful to him, and behaved with the greatest respect, which entirely won the king's affection.

It happened that as the king's son and he was going to some pasture out of the town, they had a dispute,

and words arising, they drew their swords, and pushing furiously at each other the king's son was slain, and there left weltering in his purple gore, and Judas making his escape on board a ship arrived at Joppa, where his own parents liv'd.

C H A P T E R IV.

How Judas was entreated to serve a gentleman, and how unfortunately he killed his own father.

JUDAS lived not long without a service, for being both tall and handsome, he was persuaded by a great man there to be his servant; where he staid not long before he committed another most heinous crime, which happened in the following manner :

The gentleman's lady had been walking for the benefit of the air, near her own habitation, and seeing a lofty building, very pleasantly situated near a pleasant spring, with gardens, curious orchards, and abundance of fruit trees, loaded with the most pleasant fruit she had ever seen; she being desirous of some of the fruit, called Judas, and gave him money to buy her some; he accordingly went to the place, but resolved to steal some of them and keep the money for himself, so getting over the wall into the orchard, he was espied by the gentleman, who was his own father, who went to secure him; at which they fell to blows, and Judas getting the old man under him, stabbed him to the heart, and left him bleeding on the ground.

He no sooner committed this inhuman murder, but he fled from his habitation, and wandered about like a vagabond upon the face of the earth, for he knew not whither to go.

C H A P T E R V.

Judas returning in a year's time to Joppa, went and courted his own mother, and married her;

and how she knew him to be her son, by the mark she had perceived at his birth.

ABOUT a year's time after, Judas returned to Joppa, and finding that he was not known in that town, settled himself to business, and gained the esteem and love of most people, and was of very great esteem, having given himself another name.

His father, whom he had slain, had been dead above a year, when he went and courted the widow, who was his mother, who gave him encouragement, and a little time after gave her consent to be his lawful bride: the marriage rights being over, they lived together in love and great plenty, until one morning, he arising out of bed, and putting on a clean shirt, she to her great surprise was astonished to behold the fatal cross and gibbet, for by those marks she knew he must needs be her own child, that was sent a-drift in the little chest, whereupon she examined from whence he came, who were his parents, and what was his name, for said she, when I beheld that cross and gibbet, it puts me in mind that you are my child; truly my dear, I cannot tell who are my parents, or from whence I came, be who they will, they were most unkind, for I was tost into the sea, and was taken up by a king on the coast of Icariot, Judas was I named by my unkind parents, to which the king added Icariot; I was greatly beloved by him and was made cheif minister of state, but I unfortunately killed his son, from whence I came to this town, where I was not long before I killed your husband, and some time after I married you, this is all the account I can give.

She upon his very words was confirmed of her suspicion, and immediately burst out into tears, and from that time she made a resolution by solemn vows, never to cohabit with him again, and exhorted him to lead a new life, which to all appearance he did.

His mother knowing within what fatal ills would befall him, did not acquaint him of his fatal doom, in betraying the son of God. They lived together till our

Blessed Saviour appeared upon the earth.

CHAPTER VI.

Judas being made an Apostle, betrayed his Lord and Master Jesus Christ, and afterwards hanged himself.

AFTER this, Judas hearing of the fame of our Blessed Saviour JESUS CHRIST, and having a remorse of conscience for what he had done in his life time, but more particularly for the murder of his father, he by his mother's persuasion, of desiring him to take up and amend, followed our Saviour, and in process of time became one of his apostles, for it happened that Jesus came that way, and Judas seeing many of his miracles, and hearing what he had preached, mightily admired his doctrine, and was so zealous a professor, that our Saviour admired him: although our blessed Lord knew before, that he was to betray and sell his life, yet he admitted him a disciple, and when he had chosen him twelve, to be as it were, the foundation of his church in future ages, he honoured them with the title of apostles, as being to be sent to preach in his name and spread his gospel throughout the world.

Among these twelve was Judas-Iscaiot elected, who above all the rest coveted to carry the bag, or purse, for the lucre of pinching the money.

Soon after our Saviour had made his choice, he led them up to a mountain, being followed by a great multitude of people, and there made that famous discourse called the sermon on the Mount. Matt, 5 6 7.

Our Saviour having finished his many miraculous works, and great wonders, for confirming his apostles, disciples, and followers in the faith, and the time for the redemption of lost sinners drawing near, he commanded his disciples to prepare for the passover, to

which solemn feast it was but two days; and furthermore declared the great desire he had to celebrate it with them, before he instituted the divine supper.

They having prepared accordingly, the Redeemer of the world sat down with them, and knowing what Judas would do, said, verily one of you shall betray me, at which words they were very sorrowful and began every one to say unto him, Lord, is it I? he said, he that dippeth his hand with me into the dish, the same shall betray me; the son of man goeth as it is written of him, but woe unto that man by whom the son of man is betrayed, it had been better for that man had he never been born.

Then Judas said, Master is it I? Jesus said unto him thou hast said; and when Judas had received the sop, the devil entered into him, and he left the company and went to the chief Priests, with whom he bargained for thirty pices of silver to betray his Lord and Masters, saying, he whom I shall kiss, is he whom ye shall lay hands on.

Our Saviour shortly after, going into the garden of Gethsemane, according to his usual custom, to pray; after he had done, being exceedingly afflicted with grief, he cometh unto his disciples and found them asleep, and said unto Peter, what, could ye not watch with me one hour; watch and pray, least ye enter into temptation; the spirit indeed is willing, but the flesh is weak.

Then he went away the second and third time and prayed, saying, O my Father, if this cup may not pass away from me except I drink, thy will be done.

Then cometh he to his disciples, and said, sleep on and take your rest, behold the hour is at hand, and the Son of man is betrayed into the hands of sinners; rise, let us be going, behold he is at hand that betrays me.

He had no sooner done speaking to them, than Judas appeared at the head of a great number of people, armed with clubs and staves, and approaching our Saviour, treacherously kissed him, saying, hail, master.

Our Lord, replied, Judas, betrayest thou the Son of man with a kiss, and then went to meet those that came to take him; asking them whom they sought; with a powerful voice, that made them fall to the ground, but nevertheless he surrendered himself into their power.

And though St. Peter drew his sword, and cut off the ear of Malchus, the high priest's servant yet, so far was our Saviour from making any resistance that he instantly healed the wound, and reprimanded the apostle.

Our Saviour then being secured in the hands of the Jews, his disciples fled and left him alone, so being carried before Annas father-in-law to Caiphas, who was high priest that year, there the chief priests were assembled to form his accusation, and to suborn false witnesses upon the occasion.

At last two false witnesses came, who swore that our Saviour said, I am able to destroy the Temple of God and build it again in three days. To which our Saviour made no defence, but being asked art thou the Son of the Blessed? he answered and said, I am: and ye shall see the son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest having heard his words, rent his clothes, and said, what need we any further witnesses, ye have heard the blasphemy what think ye; and they all condemned him guilty of death: so our Saviour being led to Pilate, arrayed in a very gorgeous robe, who would have released him, but the people cried out, crucify him, and accordingly being sent to mount Cavalry, he was there crucified.

This Judas was surnamed Iscariot, from a little town, or Island in Judea, where he was found, and also from being cast upon the coast, when he was thrown into the sea to be drowned; or else so called by the Evangelist, to distinguish him from Judas Lebbeus, who is the same with Thaddeus, one of the twelve apostles.

But after the dismal tidings of Christ's death and passion came to Judas Iscariot's ears, he went and hung

down the thirty pieces of silver he had of the Jews, and hanged himself, likewise, before he was cut down from the tree, his bowels burst out of his belly. Thus wickedly lived and died the impious Judas, who having sinned above aggravation, and committed one villany in betraying the Lord of life, which cannot be expiated, and charged you may see by authentic historians, with the murder of his reputed Brother, paracide with his Father, and incest with his own Mother; moreover Judas, who was born in the reign of Augustus, hanged himself; that he perished in the fifth year of Caligula we shall not raise a doubt although Antenius discoursing the point, produces the testimony of Thophylaci, and Buthymycas, that he died not by the gallows, but under a cart wheel; and Baronius also declares, that this was the opinion of the Greeks, and derived as high as Papias, one of the disciples of John: although how hard is the expression of St. Matthew reconcileable to that of St. Peter, that he plainly hanged himself, with that falling headlong, he burst asunder in the middle, with many others, as the learned Grotius plainly doth acknowledge; however these be criticisms, we cannot be bound to adhere to human testimonies, but believe the fate of Judas, to be according as the scripture delivers to us.

There are those who are so very particular that they acquaint us with the manner, and that it was done with a cord, as Antiochus Laurensis, that it was done on a fig-tree, at Bada. Some acquaint us with the time it was done, viz. The day after he had given the kiss, so St. Chrysostom says in his first homily, but there are others, that tell us, that the hanging did not kill him, but that either the rope broke or he was cut down, and afterwards cast himself headlong, as it is related in the acts.

THE LIFE AND DEATH OF PONTIOUS PILATE,

Who Condemned the Lord of Life to Death.

PONTIOUS PILATE came of worthy parents in the city of Rome, where he was born, and educated and being preferred in the army, for his signal services abroad, in the defence and honour of the Roman Empire, he succeeded Valerius Grotius in the presidentship of Judea, where he resided Governor for eight years, and then in the eighth year of his Government, Christ was delivered up to him by the Jewish rabble, but he knowing that for envy they did accuse him, he seemed the more willing to release Christ, by asking them, would ye that I release unto you Barrabas, or Jesus which is called Christ. For it was a custom for the Governor to release at the feast, a prisoner, whom they would. Moreover, when he was sat down on the Judgement seat, his wife sent unto him, saying, have thou nothing to do with that just man, for I have suffered many things this night in a dream, because of him: which message made Pilate somewhat fearful and cautious, and willing to release Christ, yet were the multitude more vehement for his crucifixion; saying to Pilate, if thou let this man go, thou art not Cæsar's friend, whoso maketh himself a king, speaketh against Cæsar. At this threatning he delivered him up to be crucified, and as he could prevail nothing, but rather a tumult was made, he took water and washed his hands, before the multitude, saying, I am innocent in the blood of this just person, see ye to it; likewise Pilate wrote this title, which was put upon his cross, in Hebrew, Greek, and Latin; which writing was **JESUS OF NAZARETH, THE KING OF THE JEWS.**

Two years after the death of our Saviour, (for killing the innocent Samaritans,) he was removed from his

office, by Vitellis, president of Syria, another being instituted in his place, and was carried prisoner to Rome, to purge himself before the judgment seat of Cæsar, of the accusations laid against him by the Samaritans, but before he arrived at Rome, Tiberius was dead, and Caius was constituted in his place. It is likewise to be noted here, that when Tiberius was alive, he governed under the Romans, of the miracles of Christ, of his fame and of his life and doings. Pilate's letter was shewn to the senators in the time of Caligula. Herod the tetrach coming from Jewry to Rome, he was banished by that emperor from Rome to Lugdunum, a town in France, and falling into disgrace he was reduced to such miseries and calamities, that he was very wretched in this world, and never satisfied in his conscience, which so terrified him, for passing sentence upon the son of Jerusalem, that he often attempted to lay violent hands upon himself, but was prevented. Nevertheless the wrath of God pursued his troubled soul, Pontius Pilate wandered to Siena, in Italy, and being no longer able to survive the tortures of his insupportable afflictions, he there drowned himself in a lake, which still bears his name, and where he every year appears by the banks, in the judicial habit wherein he judged our Saviour; but whatsoever man or woman happens to see this apparition, he or she within that year surely dies; besides, of such a wonderful nature is the water of that lake, if any person throws any thing into it, it swells so boisterous that the water overflows its bounds and drowns a great part of the country, to the destruction of man & beast.

Wherefore there is a law which forbids either man, woman, or child to throw any thing into it upon pain of death. Furthermore it is to be noted, that in less than three years after the death of Pontius Pilate, his whole generation and family, by one untimely end or other, was entirely extinct, so implacable was the wrath of God, that it totally extirpated the whole lineage of him and Judas, who had a hand in betraying and condemning our Saviour of the earth.

Praise to GOD for our Redemption.

BLEST is the Wisdom and the Power,
 The Justice and the Grace,
 That join'd in Council to Restore,
 And save our Ruin'd race.

II.

Our Father eat forbidden fruit,
 And from his Glory fell,
 And we his Children thus were brought,
 To Death, and near to Hell,

III.

Blest be the Lord that sent his Son,
 To take our Flesh and Blood:
 He for our Lives gave up his own,
 To make our Peace with God,

IV.

He honour'd all his Father's Laws,
 Which we have disobey'd,
 He bore our Sins upon the Cross,
 And our full Ransom paid,

V.

Behold him rising from the Grave,
 Behold him rais'd on high!
 He pleads his Merit there to save,
 Transgressors doom'd to die,

VI.

There on a Glorious Throne he reigns,
And by his Power divine,
Redeems us from the slavish Chains,
Of Satan and of Sin.

VII.

Thence shall the Lord to Judgment come,
And with a Sov'reign Voice,
Shall call and break up ev'ry Tomb,
While waking Saints rejoice,

VIII.

O may I then with joy appear
Before the Judge's Face,
And with the blest'd Assembly there
Sing his redeeming Grace.

F I N I S.

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